

# LATTER DAY SAINTS

# SOUTHERN STAR

"BUT THOUGH WE OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCursed." GAL. 1:8 C.R.

VOL. 1.

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No. 12.

## THE TRUE TEST.

From an Exchange.

It is easy enough to be pleasant  
When life flows by like a song,

But the man worth while is the one who  
will smile,

When everything goes dead wrong.

For the test of the heart is trouble,

And it always comes with the years,  
And the smile that is worth the praises of

earth.

Is the smile that shines through tears.

It is easy enough to be prudent

When nothing tempts you to stray,  
When without or within no voice of sin

Is luring your soul away.

But it's only a negative virtue

Until it is tried by fire,

And the life that is worth the honor of

earth

Is the one that resists desire.

By the cynic, the sad, the fallen,

Who had no strength for the strife,

The world's highway is cumbered today;

They make up the item of life.

By virtue that conquers passion,

And the sorrow that hides in a smile,

It is these that are worth the homage of

earth.

For we find them but once in a while.

## History of the Southern States Mission.

### The Martyrdom of Joseph Standing.

By Elder John Nicholson.

(Concluded This Week.)

Returning to the trial, Rudger was the first and principal witness and told a straight story of the tragedy, and the main facts connected with it.

When under examination by the attorneys for the defense he was subjected to the most disgraceful brow-beating. They forced him to repeat different portions of his statement over and over again, in the hope of entrapping him in a contradiction. They attributed assertions to him that he never made, and resorted to every subterfuge they could think of in order to find an excuse for impeaching his testimony and finally proceeding against him for perjury. They were baffled, however, at every turn, as his original statements were time and again repeated not only in substance, but as near as possible in the same language.

The judge throughout showed his bias in favor of the defense, and failed to protect the witness. He almost invariably decided in favor of that side, in points of dispute where a judicial ruling became necessary. There was one point, how-

ever, in which he took the opposite course. The defendant's attorneys introduced a great deal of irrelevant matter, especially with regard to the "Mormon" Church. The object of this was to prejudice the jury against the prosecution and in favor of their client. One question asked the witness was—"Are your parents living in the practice of polygamy and are you a polygamous child?"

The witness declined to answer, and, remarkable to relate, the court overruled the interrogation as improper.

When an attorney for the defendant was cross-examining Rudger in reference

tified to the facts connected with the case of which they were cognizant, as heretofore related in this sketch, each telling a direct and truthful story.

Much importance was attached to whatever might be obtained from Jonathan Owensby. It was regarded, owing to the reputation for truthfulness of that worthy man, that whatever he might say would be as good as gospel. So it was. His evidence was in unison with his prominent trait. The precision with which he narrated every detail connected with his meeting the mob with the Elders in charge, in the woods, the remarks made on the occasion, the identity of the members of the gang, the manner in which they were armed, etc., showed that in addition to a clear conscience, the old man possessed a retentive memory and fair powers of observation.

The prosecution being closed, Andrew Bradley was placed on the stand for the defense.

He was asked to explain how it was that he was found armed and in company with a number of other men in the same condition, on the day of the murder.

He said: "I concluded that I would go hunting turkeys, that being the business I was engaged in on that occasion. I could not explain how it was that I fell in with those other men."

This deep and lucid explanation doubtless had great weight with the jury, judging from the result of the trial. Its effect was perhaps heightened by the fact that Bradley was traveling along the main road, which wild turkeys have sufficient sense of self-protection to carefully avoid.

Hugh Blair was also introduced and testified. He was asked the same question. He said: "My gun was out of order and I started from my place to go to the premises of my brother-in-law, a short distance away. He kept a blacksmith's shop and I was going to get him to repair my gun. It was while I was on the way that I met those men."

This statement was equally as satisfactory as that given by Bradley, especially when it is taken in connection with the fact that the murder was committed on the sabbath, when all blacksmiths' and other shops are closed and work in them suspended. That part of Blair's proceeding in changing his alleged original inten-



Monument Erected to the Memory of Elder Joseph Standing, at Salt Lake City.

to his original statement, he asked him what was said at a certain stage of events preceding the killing. The witness replied: "A number of the gang said: 'The government of the United States is against you and there is no law in Georgia for Mormons.' Judging from the manner in which this trial is being conducted I see no reason to question the correctness of his assertion."

This retort produced a brief suspension in the proceedings, which were, however, shortly resumed without the "soft impeachment" meeting with a rebuke.

Henry Holston and Mary Hamlin tes-

tion of having his gun repaired on a certain Sunday, and accompanying a band of armed men and taking part in a cold-blooded murder was very prudently ignored.

This comprised the testimony for the defense, while that given for the prosecution was not only direct but overwhelming.

Solicitor-General Hackett made an able, though brief, opening argument for the prosecution.

The speaking of the attorneys on the other side was lengthy and irrelevant. In it the killing was scarcely ever alluded to. Old worn-out fabulous stories about "Mormon" atrocities were dwelt upon, and the alleged vagaries of Joseph Smith and Brigham Young were held up to the jury, for the plain purpose of prejudicing them and bringing about a verdict at variance with the facts. Rudger was unsparingly berated. His action in coming from Utah to Georgia as a witness in the case was characterized as an exhibition of unmitigated assurance. It was insinuated that he doubtless expected to obtain his fees and mileage and thus deplete the county treasury, when he might consider himself fortunate should he succeed in getting away from Dalton alive. This abuse intermingled with covert threats was permitted to go unrebuted by the Court.

Colonel Moore made an elaborate and clear argument for the prosecution, and the concluding one was made by General Hackett.

The court delivered the charge. It was of such a character that the jury could not very well find a verdict of guilty and be in accord with it. The honorable judge appeared to make it a point to furnish a plausible excuse for them to acquit the defendant.

At the end of three days—the time occupied by the proceedings thus far—the jury retired.

While they were absent and presumably deliberating, a curious incident occurred. The sheriff came into court dragging with him a negro, whose eyes were rolling wildly in his head, his grotesque contortions giving every indication of his being in a state of mortal terror.

He was charged with stealing a gallon of whisky. A jury was empanelled on the spot and he was forthwith tried and found guilty. He plead abjectly for mercy, on the ground that he had a large family and was extremely poor. The judge paid no attention to his pleadings, but arose, gravely and severely commented upon the stealing that was going on in Dalton, which must be put down. He elaborated upon the heinous character of the negro's offense, and sentenced him to one year in the chain gang. The severity of the strictures passed by the judge upon the petty crime of this poor wretch were at such variance with his mildness of demeanor in regard to a brutal and inhuman murder, that the incident placed him in an extremely unenviable light.

Finally the jury in the Standing case returned into court with a verdict of "not guilty." The announcement of this result was greeted with a demonstration among the spectators, favorable to the accused. It also greatly increased the popular feeling against Rudger.

There being no probability of obtaining a verdict against either of the other accused, either for murder or manslaughter, Bradley and Blair were each tried un-

der the count of the indictment charging them with plot. The result was the same as in the first case—both were acquitted.

The current of popular animosity against Rudger, after the trials were concluded, increased in intensity, and considering it unsafe to remain any longer than necessary, he resolved to leave for home as soon as practicable. This determination was confirmed on the evening of the day of the last trial. A gentleman came to him and said: "I hope you will excuse me, Mr. Clawson, being an entire stranger, for addressing you. I am, however, desirous for your safety. A scheme has been developed to have you arrested on a charge of perjury and placed in prison. I would advise you to get away as soon as possible."

He thanked the stranger. He was up and about next morning bright and early, and with the first train he was being whirled toward his home in the west, where he arrived in safety in a few days.

Thus ends the story of one of the most inhuman and inexcusable murders on the record of the state of Georgia. The character of the deed could scarcely be exceeded in point of cowardice, the victim being unarmed, defenseless and completely in the power of his assassins. The fact that the perpetrators were allowed to go unwhipped of justice, notwithstanding that their guilt was clearly proved, is a black stain upon the escutcheon of the state in which the tragedy occurred.

Joseph Standing was twenty-six years of age, of medium height and somewhat stout build, his weight being probably one hundred and sixty pounds. His hair was light and complexion fair. He was noted for his agreeable manners, which were so engaging that he made friends everywhere. He had fair ability as a public speaker, and was an indefatigable minister of the Gospel.

At the time his life was taken he had already served sixteen months of a second mission to the southern states, and had been for some time in daily expectation of being notified of an honorable release to return home. He had been indulging in gleeful anticipations of meeting soon with valued friends and loved ones, but these were cruelly cut short of realization by the bullet of the cowardly assassin.

In Salt Lake cemetery where the remains of the young martyr were interred, there stands over the tomb a handsome monument, of Italian marble, with data pertaining to the tragedy inscribed upon it. These, however, are all elaborated in this sketch. Upon that memento—which was erected by subscriptions of members of the Young Men's Improvement Associations of the Salt Lake Stake of Zion and others—appears the following lines from the brilliant pen of Orson F. Whitney:

Beneath this stone, by friendship's hand,  
is laid  
The martyred form of one, untimely slain;  
A Servant of the Lord, whose works re-  
vealed  
The love of Truth for which his doom was  
sealed.

Where foes beset—When but a single friend  
Stood true, nor stunned his comrade's  
cruel end—  
Deep in the shades of in-starred Georgia's  
wood,  
Fair freedom's soil was crimsoned with his  
blood.

Our brother rests beneath his native sod,  
His murderers are in the hands of God.  
Weep, weep for them, not him whose silent  
dust  
Here waits the resurrection of the just.

## GOD A TANGIBLE BEING.

By Elder Albert Jeffries.  
Written for The Star.

Old Town, Fla., Feb. 6, 1890.

Believing our paper to be a great factor in the spread of Gospel Truth throughout the land, I deem it a privilege to assist, in my weak way, by sending in the following:

"It may be asked: Why should God take pity? Because that Supreme Shape of Light finds a portion of Himself in all pure souls that love Him, and He cannot despise himself. Also because He is capable of the highest emotions known to man, in a far larger and grander degree, besides possessing other sentiments and desires unimaginable to the human mind." This quotation was copied from a young lady's book of jobs, and many times have I read it and allowed my mind to wander over the broad field of thought upon which it opens. There are many today who have a vague idea of the Supreme Being and instead of worshiping the God of Abraham, Isaac and Jacob, they are offering devotions to their vague ideas. Jesus Christ, the Saviour of this world, before he was offered up as a sacrifice for mankind, bowed his humble knee in prayer to his father and gave expression to the following words: "Father, the hour is come; glorify Thy son, that Thy son also may glorify Thee: as Thou hast given him power over all flesh, that he should give eternal life to as many as Thou hast given him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom thou hast sent." If, then, our eternal life depends upon our knowing the only true God and Jesus Christ, we have no time to pay our devotions to a vague idea or a myth.

If we will go back to the prophet Elijah's time, we will find that he came in contact with people who did not know the only true God, but were worshiping the god of Baal, who was void of power and unable to grant the petitions sent to him.

Elijah the Prophet proceeds to prove to them that they should worship the God of Abraham, Isaac and Jacob, and in answer to his petitions to that God, fire was sent from heaven to consume the sacrifice, while the prophets of Baal fell on their faces and exclaimed: "The Lord, he is God; the Lord he is God."

There may be many today who need such a demonstration of power to convince them of the great error they are in and bring them to a sense of their position, simply because they "cannot endure sound doctrine" from the mouths of the servants of God. Those so unfortunate as this will, no doubt, be convinced of their error at the Second Advent of our Lord and Saviour when he comes "in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."—ii Thes. 1:8. As the prophets of Baal bowed to earth and cried aloud, so also will these cry for rocks to fall on them and hide them from His face. How can we avoid this? By searching the Scriptures and becoming acquainted with the God of Abraham, Isaac and Jacob, and with prayerful hearts submit ourselves to His teachings.

In the beginning we are told that God created male and female in His image—

Gen. 1:27. Now these words came through the channel of inspiration to the prophet Moses, who is known as God's first pen, an inspired man. They mean that God created male and female in His own image just as naturally as our bodies are created in the image of our earthly fathers.

"Beloved, now are we the sons of God, and it doth not yet appear that we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—I John 3:2.

Jesus Christ the second person in the Godhead, who was with the Father in the beginning when man was created in the image of God, was born here upon this earth by women.

As Paul told the Philippians—"Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross"—2:5-8. He grew to manhood and accomplished the design of His great mission and was finally put to death by the Jews upon Calvary's cross. He was buried and came forth the third day, being the first fruits of the resurrection of the dead. He had passed from mortality to immortality and had in place of his natural body received his spiritual body. He appears unto the apostles in this spiritual body and they become frightened because they thought they had seen a spirit. Jesus understanding their positions answered them in the following words: "Behold, my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have"—Luke 24: 36-39. Again, we find in same chapter, Jesus in His resurrected condition eating a piece of broiled fish and an honey comb. Here we have the Son of God in His resurrected body a personage of flesh and bones, the image of His Heavenly Father after whose image man is made. Christ ascends on high with this self-same body, and as Paul tells the Hebrew Saints: "Who being in the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on High." Now from these passages we can learn something concerning the God whom our forefathers worshipped in spirit and in truth. God is a being, after whose likeness man was made, with body, parts and passions. A being who is pure and whose body is celestial, a being from whom all intelligence flows, a being in whom every attribute, that is found in man, is perfected. God the Father is that "Supreme Shape of Light" who can take pity on mankind because they are "a portion of himself" and He cannot despise himself."

Mankind is a spark from that Eternal Blaze privileged to come here upon earth and tabernacle in the flesh to begin on that path which will lead them back into the presence of their Creator, the Father, and Jesus Christ the Son, our oldest brother.

Joseph Smith, the prophet martyr of the nineteenth century, into whose hands the "Dispensation of the Fullness" of

Times" was committed, has given the following concerning the Eternal Godhead and is plain and simple because it came also through the channel of inspiration:

"There are two personages who constitute the great, matchless, governing and supreme power over all things, by whom all things were created and made, that are created and made, whether visible or invisible, or in the earth, under the earth, or throughout the immensity of space. They are the Father and the Son—the Father being a personage of spirit, glory, and power, possessing all perfection and fullness; the Son, who was in the bosom of the Father, a personage of tabernacle, made or fashioned like unto man, or being in the form and likeness of man, or rather man was formed after his likeness and in his image; he is also the express image and likeness of the personage of the Father, possessing all the fullness of the Father, or the same fullness with the Father; being begotten of him, and ordained from before the foundation of the world to be a propitiation for the sins of all those who should believe on his name, and is called the Son because of the flesh, and descended in suffering below that which man can suffer; or, in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be. But, notwithstanding all this, he kept the law of God, and remained without sin, showing thereby that it is in the power of man to keep the law and remain also without sin; and also, that by him a righteous judgment might come upon all flesh, and that all who walk not in the law of God justly be condemned by the law, and have no excuse for their sins. And he being the only begotten of the Father, full of grace and truth, and having overcome, received a fullness of the glory of the Father, possessing the same mind with the Father, which mind is the Holy Spirit that bears record of the Father and the Son, and these three are one; or, in other words, these three constitute the great, matchless, governing and supreme power over all things; by whom all things were created and made that were created and made, and these three constitute the Godhead, and are one; the Father and Son possessing the same wisdom, glory, power and fullness filling all in all; the Son being filled with the fullness of the mind, glory, and power; or, in other words, the spirit, glory and power, of the Father, possessing all knowledge and glory, and the same kingdom, sitting at the right hand of power, in the express image and likeness of the Father, mediator for man, being filled with the fullness of the mind of the Father; or, in other words, the Spirit of the Father, which spirit is shed forth upon all who believe on his name and keep his commandments; and all those who keep His commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ; possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all; being filled with the fullness of his glory, and become one in him, even as the Father, Son and Holy Spirit are one."

You may take the greatest trouble, and by tiring it around, find joys on the other side.

### A 14-Year Old Convert.

By Miss Clevie Jordan.

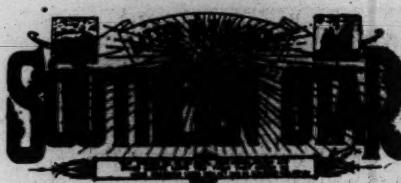
Tampa, Fla., Feb. 15, 1899.

Written for The Star.

As I am a member of the Church of Jesus Christ of Latter-Day Saints I decided to write to you. I joined the church eighteen months ago and I can say that I have learned more since that time than I ever knew before. Although I have not learned my "letters" yet in the Gospel, as you might see. This Latter-Day Gospel is so wonderful—yet it is simplicity itself. I have not heard an Elder preach in about six months. I long for the day to speedily come when I may have the pleasure of hearing them again. I have been attending a series of meetings held in the Methodist church by a Baptist minister. He gives some very good talks, but, O, my! How much better are the Latter-Day Saint Elders. They always told things correct in the Bible, but this man misrepresents the Bible a great deal. He says he believes in the healing of our bodies the faith in God, and tells of some miraculous healings he saw, but I do not vouch for the truth of them. The different denominations here have come to the conclusion that it does not make any difference about church we belong, if we only believe in the power of God.

There are a few who do not agree with the churches (so-called) and the "preachers" call them "old-fashioned" and "cranky." So you see Satan has combined these "churches" to fight against the truth. He knows how many are united to the fold every year and if the number increases, why in a few years he will have His number greatly diminished, and that is not what he likes. Mr. Arnon, the gentleman of the house where I am staying, is very prejudiced against my belief. And at every opportunity he gives me a lecture about it. He said I was just as sure of hell as I am alive. He purchased a Voice of Warning of Elder H. C. Blood, but read a little and said he could not understand it and cast it aside. He also has several tracts the Elders have given him but he would not read them. He is always making fun of the Elders and said they were as near "dead-beats" as any men he ever saw, and he knew they fasted a great deal and slept in the woods, too. The Elders who were treated so cruelly were Elders H. C. Blood and Vance. Although I am only 14 years old, I can bear my testimony to this the Latter-Day Gospel. For I know, this, the only true church.

Satan has tried various ways to overthrow my belief. I am always conqueror so far, or that the "Guardian Angel" protects me. And I pray that my faith will continue to grow. I want to be a good girl and I want to live more for Christ but I expect persecution and trials of every kind. But I want them for I know that I can't be a follower of Christ and go to heaven on "flowery beds of ease," and I want the prayers of God's people, for I believe it will strengthen me. My father was once almost a believer of the Gospel, and I have heard him give some good talks, but now he is one of the bitterest enemies the Elders have. He made two Elders leave my home one night about 11 o'clock. I never had anything to hurt me any worse. I will close, praying God's blessing on The Southern Star.



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SATURDAY, FEBRUARY 18, 1890.

### ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ and in the Holy Ghost.
2. We believe that man will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the stonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophesy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, so far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisaic glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let our worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring, and maintaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

Conference presidents are reminded that we send to each, one copy for every Elder whose name is found on the list as furnished by him. Those one or two Elders in each conference who did not order are, of course, to be omitted when the Stars are sent out. In each two last issues we sent two extra papers only.

We are indebted to Messrs. Silver Bros. of Salt Lake for the photograph of the monument erected to the memory of Elder Standing. They having built the neat iron fencing that surrounds the grave and kindly furnished us the picture for publication.

Elder Willard Pitkin has filed an order for six new subscribers for the Star. If every Elder in the Mission were to do likewise just think what a circulation we would soon enjoy.

### PERTINENT SUGGESTIONS.

THE Elders who labor

in the Southern States mission have been urged to a greater degree than those of any other mission to watch their deportment; watch their address; unify their appearance, and in a general way, show by every means their entire oneness of purpose. Much credit is due Elder Elias S. Kimball, our late president, for the great work he has accomplished in this regard; having so completely disciplined his corps of over 500 elders that they are known a mile off by their uniform appearance; moreover, their costume is not in anywise loud or conspicuous; it is thoroughly genteel in every detail, and still one must admit that it is striking, as well as impressive. With all the great work done by Elder Kimball there is still room to suggest improvements, and the hints that we drop are for those who need them, not for those who do not have faults. In the matter of dress and personal appearance it is perhaps unnecessary to spend much time on this subject except as to details.

First of all, Elders, as much as any one else, should remember that little things count for very much. Peculiarities of speech, manners, appearance and indeed, every little detail in a Mormon Elder is subjected to a most critical scrutiny and generally magnified, either for good or evil, as the notion may strike; not only on account of the peculiar reputation we enjoy, but the exalted claims we make as to our authority and calling. One must show the utmost attention to the hair, whiskers, nails and cleanliness in every detail, especially pertaining to the body; never take out and use a handkerchief that has strong evidences of too much use. Simplicity and scrupulous tidiness is rarely, if ever, over done, and should become almost a hobby with our Elders. It is a qualification that should, and does, elicit a feeling of admiration, and often emulation among the masses. We should avoid any tendency to foppishness or the dude, but make refinement and the cultivated gentleman the highest desire, in appearance, general address and deportment.

It is advisable to cultivate the habit of regularity, punctuality and order in all things. You know that we tell the people that "order is the first law of God," then let us show by our course in life that we have this element in our makeup.

In regard to engagements or appointments for preaching, calls or other duties; our Elders should be so punctual that the name "Mormon" will be synonymous with punctuality. In some parts of the mission, our Elders have the reputation of always being on time, rain or snow, shine or shadow, high waters or draught. This is as it should be, being one of the essentialities necessary to a successful mission.

To give those among whom you visit the impression of laziness, either by lying

late in the morning or loitering about, idling your time away or being late at an appointment, will have an injurious effect on the Elders, and the Cause for which we have all left home.

If any of our Elders have that pernicious practice of gossiping, it should be immediately given up. It is a habit into which one is always in danger of falling, without realizing it. The people among whom our Elders visit are, as a rule, very prone to talk of persons and subjects that is not strictly within their province. Remember the Mormon creed, "mind your own business."

It may be laid down as a safe rule in conversation, that as little as possible should be said about persons. It is far better to talk about things and events, and to engage in conversation upon subjects which are noble and elevating. When we meet in pleasant social fellowship, it is far better to talk on a gospel subject or about some book than about some person, and when engaged in visiting or tracting to converse about other people is not so edifying as to engage in conversation on some uplifting spiritual aspect of life and conduct, even when you cannot reach these thorough religious channels. In this connection, a note of warning may not be amiss in regard to the habit of telling amusing stories and cracking jokes, into which some of our Elders fall. Of course, there can be nothing wrong in a little pure merriment or cheerful pleasantry, but there is danger, even when one has the natural wit and has the sense of the ludicrous largely present in his nature, of sacrificing ones, dignity and standing. There are good Elders whose solid usefulness and real influence have been seriously marred by the habit of joking and story-telling at unsuitable times, and to a degree which was hurtful to their effectiveness as preachers. A wise and cautious course in this matter will be found best in the long run. An Elder who always tries to be funny is not likely to be useful in the highest degree.

Last of all, let us cultivate as far as possible, the good habit of patience and contentment in the field where we have been assigned. The restlessness of some of the Elders is the most painful feature of the Elder's experience, and one who is ever on the alert to get away to another field is not likely to be very useful in the one where he is. And the other field to which he would like to go may have just as great drawbacks as the one in which he is, if he knew them as well as he knows those where he is. Few habits are of more value to the missionary, alike for his comfort and usefulness, than that of patient devotion to his duty where he is, till the Lord makes plain the time for him to go home. Then he can return to happiness and know his mission has been a success.

**"THE OTHER SHEEP."**

A Chapter from the Book of Mormon.

"And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John x:16.

And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful; and they were marvelling and wondering one with another, and were shewing one to another the great and marvelous change which had taken place; and they were also conversing about this Jesus Christ, of whom the sign had been given concerning his death.

And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice, it did pierce them that did hear to the center, insomuch that there was no part of the frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn. And it came to pass that again they heard the voice, and they understood it not; And again the third time they did hear the voice, and they did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came; and behold, the third time they did understand the voice which they heard; and it said unto them, Behold, my beloved Son, in whom I am well pleased; in whom I have glorified my name: hear ye him.

And it came to pass as they understood, they cast their eyes up again towards heaven; and behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them. And it came to pass that he stretched forth his hand and spake unto the people, saying, Behold, I am Jesus Christ, whom the prophets testified shall come into the world; and behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should shew himself unto them after his ascension into heaven. And it came to pass that the Lord spake unto them saying, Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

And it came to pass that the multitude went forth, and thrust their hands into my side, and did feel the prints of the

nails in his hands and in his feet; and this they did do, going forth one by one, until they had all gone forth, and did see with their eyes, and did feel with their hands, and did know of a surety, and did bear record, that it was he of whom it was written by the prophets that should come.

And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying, Hosanna! blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him.

And it came to pass that he spake unto Nephi (for Nephi was among the multitude,) and he commanded him that he should come forth. And Nephi arose and went forth, and bowed himself before the Lord, and he did kiss his feet. And the Lord commanded him that he should arise. And he arose and stood before him. And the Lord said unto him, I give unto you power that ye shall baptize this people when I am again ascended into heaven.

And again the Lord called others, and said unto them likewise; and he gave unto them power to baptize. And he said unto them, On this wise shall ye baptize; and there shall be no disputations among you. Verily, I say unto you, that whoso repented of his sins through your words, and desired to be baptized in my name, on this wise shall ye baptize them; behold, ye shall go down and stand in the water, and in my name shall ye baptize them.

And now behold, these are the words which ye shall say, calling them by name, saying, Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

And then shall ye immerse them in the water, and come forth again out of the water. And after this manner shall ye baptize in my name, for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one. And according as I have commanded you thus shall ye baptize. And there shall be no disputations among you, as there hath hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there hath hitherto been; for, verily, verily I say unto you, he that hath the spirit of contention is not of me, but of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away.

Behold, verily, verily, I say unto you, I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which the Father hath given me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men, everywhere, to repent and believe me: and whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned.

Verily, verily, I say unto you, that this is my doctrine, and I bear record of it

from the Father; and whoso believeth in me, believeth in the Father also, and unto him will the Father bear record of me; for he will visit him with fire, and with the Holy Ghost.

And thus will the Father bear record of me, and the Holy Ghost will bear record unto him of the Father and me: for the Father, and I, and the Holy Ghost are one.

And again I say unto you, Ye must repent, and become as a little child, and be baptized in my name, or ye can in no wise inherit the kingdom of God.

Verily, verily, I say unto you, that this is my doctrine, and whoso buildeth upon this, buildeth upon my rock, and, the gates of hell shall not prevail against them.

And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come and the winds beat upon them.

Therefore, go forth unto this people, and declare the words which I have spoken unto the ends of the earth.

**VARIETIES.**

*News, St. George.*

Elder Charles H. Miles has been honorably released from the European mission and is expected home about the 25th inst.

*Logan Journal.*

The farewell party given Tuesday evening in the Second ward meeting house by the M. I. A., in honor of Elders George Smith and Ernest Knowles, was both a social and financial success. All present are reported as having had a good time.

President Spencer Godfrey of the Y. M. M. I. A. (Clarkston), leaves for the missionary field Feb. 11. The Saints are contributing liberally for his assistance. Elder John E. Godfrey has also received notification from box B, and will leave some time in May.

An exchange truly says that it is always best to wait for the evidence before passing judgment. When you hear reports detrimental to young ladies or gentlemen, don't be too hasty in forming conclusions. It is better to be charitable when anyone is in trouble. Today it is somebody else's boy or girl; tomorrow it may be yours. Trouble comes to us all and we should be willing to extend the same charity that we expect from others. Gossip distorts and magnifies occurrences that have no foundation in fact, and injustice is often done innocent parties.

*Enquirer Provo.*

At the Priesthood meeting held Saturday, Elder Irving L. Pratt of Provo, was sustained as a home missionary in place of Elder Ray V. Wentz, who has moved away. Elder Isaac Wagstaff, of American Fork, was set apart as president of the Elders' quorum at American Fork, with Samuel Greenwood and Christopher E. Borne, as first and second counselors respectively. Thirteen young men were sustained for ordination as Elders in their respective wards. Many timely instructions were given, and the Bishops and other leading men were urged to use their influence in favor of the "News" as the organ of the church.

## HEART-FELT RELIGION.

By Elder J. S. Bergeson.  
Written for the Southern Star.

Robertson, Tenn., Feb. 9.

In our travels we are often asked; "Do you believe in heart felt religion?" When answering yes, the reply is: "So do I;" and if your heart is right, you are all right too. I agree with this assertion that if a man's heart is right in the sight of God, it will prompt him to action, and he will obey the commandments of Christ. It will impress upon his mind the true principles of the gospel. And in order for him to continue right he must of necessity comply with the same gospel that Christ taught the apostles.

For He taught them as one having authority and not as the scribes. Matt. vii: 29.

Again, he says if ye love me, keep my commandments. John, xiv: 15.

When the heart is not right before God, will we obey His words, given in the Holy Bible? No, we will prefer the evil, as the carnal mind always does.

For their heart was not right with Him, neither were they steadfast in His covenant. Psalms 78: 37. Jesus said if a man love me, he will keep my words; and my Father will love him; and he will come unto Him; and will make our abode with Him. Where does the love that we have for our children, our mother and fathers, and all they whom we hold near and dear come from if it does not emanate from the heart? God is love, and if our hearts are right we will possess a portion of that love, which will constitute a true Christian. God saw that the wickedness of man was great in the earth; and that every heart was only evil continually. We must admit that it has continued from generation to generation. Gen 6: 15. Christ said ye hypocrites, well did Esaias prophesy of you, saying: This people draweth nigh unto me with their mouth, honoreth me with their lips; but their hearts are far from me. Matt. 15: 7-8. This coincides with His sayings while on the mount: not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven.

It is not a hard matter to say that Jesus is the Christ by the spirit of man and to confess with the mouth that He came to save the world from its sins; but when put to the test as the apostles were and then, rather than deny their Redeemer and the power of God, they suffered death. Has this not been the experience of some of the Mormon Elders? Yes, and it ought to be a strong testimony to the world that they have the spirit of God, which was delivered unto the apostles on the eastern continent. They would rather die than deny the truth of which they are in possession.

Paul says: Wherefore, I give you to understand that no man speaking by the spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost, 1st Cor. 12: 3; and in order that we might receive this gift, we must comply with the commandments, which will be done if our heart is right. In the second epistle of John, ninth verse; he tells us: Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son, and this is

life eternal that they might know Thee, the only true God, and Jesus Christ whom thou hast sent. St. John, 17: 3. How can man testify that they know Jesus is the Son of God and claim to have a testimony, having not obeyed the doctrine of Christ, when the holy apostles have emphatically declared that no man can say Jesus is the Christ but by the Holy Ghost?

Are they going to make Him a liar? God forbid. Wherefore, the Lord said, for as much as this people draw near me with their mouths; and with their lips do honor me, but have removed their hearts far from me; and their fear towards me is taught by the precept of men, Isaiah, 29: 13. In vain do they worship me, teaching for doctrine the commandments of men, Matt. 15: 9.

And they come unto Thee as the people cometh, and they sit before Thee as my people, and they hear Thy words, but they will not do them, for with their mouth they show much love, but their hearts goeth after their covetousness, Ezek. 33: 31.

When our hearts are right we will obey God, showing that we love Him and thus demanding the spirit which is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law, Gal. 5: 22. This will lead unto perfection, which estate, we must attain, before entering the kingdom of God. Paul tells us all things are naked and open unto the eyes of Him with whom we have to do, Heb. 4: 13.

Therefore, we cannot keep anything from Him. Be not deceived, God is not mocked; whatsoever a man soweth that shall he also reap; for he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth of the spirit shall of the spirit reap life everlasting, Gal. 6: 7-8.

For of the abundance of the heart the mouth speaketh, Luke 6: 45.

## According to the Stars.

There is, according to the Chicago Chronicle, a quaint old hermit in that city, named McIntyre, who lives in a room where he has surrounded himself with cabalistic books and mysterious charts. He is a student of the stars, an astrologer of the old school which counted among its disciples Lord Bacon, Flamsteed, Tycho Brahe and others.

Astrology is, of course, no longer regarded as a science and its devotees cannot command the attention once given to their utterances. The prognostications of the Chicago wise man, nevertheless, have some interest—the interest that attaches to that which is mysterious, if no other.

The Chicago astrologer thinks he can read in the stars of impending great events. According to him the restoration of the ancient covenant people through the interposition of the great prince, Michael, spoken of by the Prophet Daniel, will be accomplished at the close of the year 1901. The planets, he explains, with the exception of the earth, Neptune and Venus, will be posited in Capricornus and will form a longitudinal line with the earth in Cancer on the 25th of December that year and this is the day of the "great battle" of the Lord God Almighty. This he says, was the position of the planets at the time of the

flood, but Noah warned the people in time. On that day the earth will be pulled far out of its orbit and the hot breath of the solar influx will consume both men and things.

He adds that on November 13, 1899, a great comet will cut the path of the earth in Taurus and that the carbonic gas generated will so poison the atmosphere as to destroy life by the tens of thousands. Then he continues:

"It will pay the people to sit up all night and see the most awful spectacle of shooting stars the world has ever witnessed. The sun is to receive the impact of this comet, and the heat thus caused will be so enormously increased as to destroy life."

Professor McIntyre believes that the earth will not regain its equilibrium until the year 1915, and then radical changes will have taken place in mundane affairs. Existing governments will be overthrown and remodeled after the Swiss government. Our own constitution will be changed and brought to conform more to the Mosiac code; but there is to be first a baptism of blood. There is to war and through the thunder and smoke of shot and shell the United States will emerge more glorious than ever.

All this the Chicago astrologer sees in the stars. As previously remarked, he will not be taken seriously, but there is this about his predictions, that he seems to base them on astronomical calculations that may easily be verified by scientists. It should be easy to ascertain whether for instance it is a fact that the planets at the date given will occupy a position they have not had since the flood, and also whether this in all probability will disturb the equilibrium of our globe. It should be equally simple to test the prediction regarding the prospective interview with a comet on November 13, 1899. If the statement of facts made is found incorrect, there need be no concern about the predictions.

## Apostle Taylor in Denver.

The Denver Republican of Monday morning says: Apostle Taylor, one of the twelve apostles of the Utah church of Latter-Day Saints, preached last night to the congregation of the Church of Jesus Christ of Latter-Day Saints. He has been in Denver for several days supervising and arranging the work of the church here, but will shortly leave the city to attend to his work in other parts of the state. The district over which he has control includes Colorado, Wyoming and New Mexico. "We are uniformly successful in our colonizing," he said yesterday, "and in every respect the colonies planted by us are prosperous. In all the valleys of the Rocky mountains people of our sect have gathered into communities, owning their own land and all their irrigation ditches. In the San Luis valley we have 3,500 members, more than nine-tenths of the population, who have built fine churches and business houses. We have been doing well also in Canada and have several well-to-do towns in Alberta Territory. As to the Roberts controversy it is merely political. We are the gainers by the agitation, because many people drop into our meetings out of curiosity, and thereby our doctrines get a larger hearing. I am glad to say that we are always treated courteously, especially in Colorado."

**AMONG THE ELDERS.**

Some of the Presidents are getting lax in sending in their reports. If they do not look out "no report" will have to be published.

By the aid of his mother, Elder David Smith, of the Kentucky conference, sends in the names of five new subscribers from his home in Logan, Utah.

Many of the Elders complain of a loss, or thinning out of the hair. The office Elders have found an excellent remedy for this or dandruff. If any desire to try it, they may, by addressing this office ordering a 25c bottle.

Elders T. H. Snow and C. W. Burnham came in last Sunday to take their turn in promulgating the Gospel to the world. Elder Snow is a son of President Snow and they are both assigned to the new Chattanooga conference.

Elder Alma Swenson, of Salt Lake City, has been honorably released to return home, having been in the field since November 16, 1896. He has labored in the East Tennessee conference, doing valuable service, making friends by the score. His record is one that he may well be proud of. He left last Thursday on the through mail train.

**Provo Enquirer.**

A genuine surprise party was given in honor of Bro. Irvin Pratt at the residence of his parents, Mr. and Mrs. M. L. Pratt, last evening. The party gathered at the ward house and from there wended their way to the home, with well-filled baskets and eager to pay their respects to their brother who had so zealously and successfully labored in the mission field. Nothing seemed to be lacking the entire evening, and feelings of true sociability and real enjoyment permeated the entire home and were recognized by all present.

Elder Ben L. Rich, who is laboring in the city of Atlanta, is having a time somewhat different to what his lot has been heretofore. In a recent letter to this office he says: "By this time I have become pretty well initiated into the dark and light sides of experience; have been thrown out of private hotels and dwelling places; have gone a whole day on a five cent bowl of soup. How is that?" The Star will say nothing except for him to try and find or create the bright side of missionary life, which may be done, as they are strewn very plentifully along the tortuous paths of the average Elder, and may be encountered at any time.

**General Conference Appointments.**

President Rich has set the following dates for counsel meetings, beginning with Louisiana, last Monday.

Middle Tennessee—Feb. 24, place not decided.

East Tennessee—March 5, at Milligan and Clinton in two divisions, that is the former on the 5th, and the latter immediately following.

Virginia—March 12, at Hewlet, and (perhaps) Shelby, two sessions, one following the other.

Mississippi—March 19, Hattiesburg.  
Georgia—March 23, at Atlanta.

The dates for the other conferences will be announced in the near future.

These meetings are chiefly designed to

meet the Elders in counsel capacity; to instruct them in their various duties and organize the work for the best possible service.

Elder Richie Harkness is anxious to know if there are any people of his name, or "Hartness" in the state of Alabama. He will consider it a favor if he would advise him at Washington, Beaufort county, N. C.

Elder Samuel E. Taylor, of Payson, left for home last month in charge of a family of Saints, for Arizona, has the following to say about their trip:

"For the family and myself I can say we are thankful to you and grateful to our Heavenly Father that all has been so well with us. We were unmolested in making preparations to leave Virginia for Arizona. While waiting for tickets the people of the neighborhood became somewhat excited over the move Brother Fulgham and his family were about to make. Angry threats were made. Sunshine turned to darkness. The night before leaving we were surrounded by an angry mob; they were furious and raged. Said they had nothing against Brother Fulgham and family, but that "Dam Mormon," referring to me, "had to get out of here." Things looked gloomy. It was more so for me, because I knew that unwise statements of supposed friends were the cause of this gathering of human devils in the name of Christianity. Happily though my trust was in a greater power than his satanic majesty. After a few hours unpleasantness in woods and swamp, the Lord delivered me up to rest in a good, warm, comfortable bed. "With my friends, I felt at ease. We were permitted to take our departure unmolested the following morning.

"The journey from Virginia to Arizona was as pleasant as could be expected, owing to delayed trains, one week's time was required. Some had slight spells of illness which occasioned some uneasiness on the part of the children's parents. We were met by Saints with teams at Bowie Station, Ariz. A forty mile ride across a desert was not a very encouraging feature after nearly a week of railroad rustle. All were looking for signs of industry and thrift; you know the parts of Colorado and New Mexico were very desolate that we passed through. Our Saints, although carefully instructed before leaving Virginia, thought as soon as Arizona was reached the scene would be changed. A whole day's ride and not one farm astonished them. We entered the Gila Valley after night, a few hours rest and all were up feasting on the beautiful sights of the valley. While crossing those barren plains thoughts of Virginia had passed through their minds. These were banished; things of the past, a bright, prosperous future seemed to open before them. In a beautiful country and among Saints.

"Will say after spending one week going through the valley from the head of the Enterprise canal to Curtis, a distance of about thirty-six miles, I am thoroughly convinced the Gila Valley is all that has been said for it. Faithful Latter Day Saints will find good homes there. Would like to write something about the valley but fear this letter is too lengthy already.

"On the 21st of January I left Brother

Fulgham and family and started for home. The family was well, and, having secured thirteen acres of good farming land, also a home, they were in good spirit. All seemed to think well of the move. The boys were more reconciled. I reached home on the 25th found all well but mother, she is now improving rapidly."

By Elder William J. Strong.  
Burch, Calhoun Co., Fla., Feb. 2.

To the Southern Star.

Not having seen anything in your columns yet from this part of the Lord's vineyard, I thought a few words from the southeastern limits of the South Alabama Conference would not be amiss.

Together with Elders M. C. Phelps, Jas. T. Rich and myself we entered this country on Nov. 26, 1898, and went direct to the county seat (Blountstown), arriving there just at dusk, Elder Rich and myself applying at the hotel, or boarding house, of Mrs. J. S. Fannin, while Elder Phelps received entertainment at a Mr. Dunn's nearby. After telling who we were and our business we were kindly received and taken care of for the night at their expense.

Thus showing that hospitable feeling so prevalent amongst many of the southern people. Yet they did not agree with us regarding our mode of worship, asked us to not give the children any of our literature. Our reply being that we would abide by the request, and further stated that we were not in the habit of giving our literature to any but the heads of families or those of mature years. The next day Elder Phelps boarded the boat on the Apalachicola river for Bristol, Liberty county, where he went to meet his brother and other Elders in their Conference, thus leaving us alone.

This being the Sabbath and not wishing to travel we spent the day and night with the man who had so kindly cared for Elder Phelps.

Monday morning we began our labors in this county, commencing at this place and have diligently kept it up ever since, having some churches opened to us and being treated kind generally, with few exceptions.

We have held a goodly number of meetings and gospel conversations with these people, and have endeavored to show them, in our humble way, the necessity of obeying the true Gospel of Christ, and trust that some seed has fallen upon good ground that may bring forth fruit in the due time of the Lord.

Our labors to the present time have not proven fruitless, however, for already we have baptized some into the fold of Christ. Not altogether the results of our own labors, for we find that noble workers of the Lord had preceded us and have sown seed, some of it having fallen upon good soil, that together with our humble efforts and testimonies to the divinity of the Gospel have yielded fruit—another case of "Paul planted, Apollos watered; but God gave the increase."—I Cor. 3:6-7.

On coming into this Conference—March 25, 1897—I commenced my labors in Choctaw and Washington counties, Alabama, and have gradually worked my way southeastwardly, laboring in several counties, till now I am here in the "Land of Flowers," with the gulf as our next-door neighbor on the south.

The time is fast approaching when I will be released from my labors in this